

THE AMERICAN SOCIALIST.

DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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WHAT THE PAPER IS AND WHAT IT IS NOT.

THE sub-heading under the title tells in as few words as possible what the AMERICAN SOCIALIST is; but to see how the object proposed in that sub-heading permeates vast varieties of discussion and information on Communism, Coöperation and all connected themes, political and religious, the paper itself must be read. To show what the AMERICAN SOCIALIST is not, we quote a passage from a letter received from a Shaker of very high standing in his order—in fact, a member of the Ministry. After reading the paper a year, he says: "I see that some are misled, as I was a year ago, in supposing the AMERICAN SOCIALIST to be the organ of the Oneida Community. It seems to me now to be no more the organ of that body than though the O. C. had no existence. I have perused it with some care the past year, and find it, among all the Socialistic organs, without a peer."

A COMMUNISTIC PLAN OF SUBSCRIPTION.

The hard times crowd us all. Now and then an able-bodied man sends us a dollar and apologizes for not sending two by saying that he has been laying by that dollar, a few pennies at a time, for several weeks. On the other hand, our annual receipts do not thus far half pay for the bare cost of paper and printing, to say nothing of editorial labor. At the same time many of our subscribers are wealthy and sometimes send us more than the price of the paper. These circumstances have suggested the following plan for equalizing burdens all round: Let every person who can spare a dollar besides his regular subscription send it to us with the name of some poor person to whom he would have the SOCIALIST sent, and we will contribute the other dollar in every case and send a full volume. That is, we will contribute as much, in this way, as all others will send us. If the sender does not know a suitable poor person who would like to receive the paper, we will, when requested, suggest one of the many who apply to us and state his lack of means. This plan is exactly suited to the genius of Communism, which teaches those who have an abundance to help those who lack.

PUBLISHERS' CAVEAT.

THE AMERICAN SOCIALIST will in the future, as in the past, publish all well-written accounts of new Communistic and Coöperative Societies which may be offered in good faith; but it should be clearly understood that its conductors disclaim all responsibility for the character or success of such Societies. They consider that they perform their duty if they exclude schemes which are manifestly hair-brained or fraudulent, and continue to set forth, as opportunity offers, the principles which seem to them to lie at the foundation of successful Socialism.

A similar disclaimer of responsibility for advertisements is also hereby notified to all readers. We shall print only such as seem to us honest; and all we mean by that act is that it will be safe to read them; but when you come to business with the advertisers, you must act on your own responsibility.

CORRESPONDENCE.

Communications for the AMERICAN SOCIALIST are invited from all friends of its purposes. Its editors, however, must be the judges of the fitness of articles sent; and they can not undertake to return manuscripts that do not suit them, unless the writers expressly request it and inclose postage money when the manuscripts are sent.

All correspondence should be addressed to

"The American Socialist, Oneida, N. Y."

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SOCIALISTIC NOTES.

A colony of forty families of Philadelphia soldiers is preparing to settle in one of the Western States.

It is estimated that the number of laborers on strike in Liverpool is from 50,000 to 60,000. There are 2,500 engineers on strike in London, Eng.

Land limitation: "Woe unto them that join house to house, that lay field to field, even till there be no place, that they may be placed alone in the midst of the earth."—Isaiah 5: 8.

Permission to prosecute two deputies of the German Parliament, for offenses against the anti-Socialist law, has been refused by an almost unanimous vote. Check to Bismarck!

The Annual Report of Labor Statistics of Massachusetts gives the following variations in the expenses of subsistence since 1860:

Groceries.....	7 per cent. increase.
Provisions.....	28 per cent. increase.
Fuel.....	5 per cent. increase.
Boots.....	18 per cent. increase.
Dry Goods.....	9 per cent. decrease.
Rents.....	25 per cent. increase.
Board.....	49 per cent. increase.

The Craig Testimonial Committee have issued a circular setting forth that Mr. E. T. Craig was one of the earliest advocates of the Coöperative movement, is the oldest writer, speaker and worker of the cause now living; in short, has devoted his life to good and progressive movements on the platform, in the press, in association with others, and by his many practical and useful inventions, and is therefore worthy of the aid solicited by the committee. All communications may be addressed to the Hon. Secretaries of the Craig Testimonial Fund, 47 Millbank Street, Westminster, England.

From an article in the *Fortnightly Review* it appears that John Stuart Mill intended to write an exhaustive treatise on Socialism, but did not live to accomplish it. He claimed that the working-classes were entitled to demand "that the whole field of social institutions should be reëxamined and every question considered as if it now arose for the first time, with the idea constantly in view that the persons who are to be convinced are not those who owe their ease and importance to the present system, but persons who have no other interest in the matter than abstract justice and the general good of the Community."

The Social Science Club of Boston continues its weekly meetings and interesting discussions. At its last session "Coöperation the Only Remedy for the Evils of Society" was the subject under consideration. Dr. J. T. Codman, the first speaker, "argued that competition at the present time is unsafe and should be changed; the element that has advanced competition and created laziness is machinery. If labor is the foundation of society, it must be Coöperative in its working. Competition is said to be the life of trade, but the fact is, it will soon be the death of trade and the nation. Coöperation is in harmony with nature and religion." John Orvis, of Fourieristic fame, "argued that the whole world is confessing to the utter failure of competition as a basis of Socialism. The principle of Coöperation includes equitable distribution, and it is upon this principle that we have got to organize industry. Give to capital and labor the rights that belong to each, remembering that labor is the only vital element that enters the problem. He believed in both national and private Coöperation, arguing that the seed starting from the store will spread to the manufactory, from there to the farms, and eventually legislation will step in and weave the whole into one grand, harmonious organization." Such Clubs ought to be multiplied all over the country. We have too much sentiment on the one hand, too much dogmatism on the other; we need the temperate discussion that such Clubs would foster, supplemented with all the facts at command.

The Boston *Herald* compares the table of wages furnished by the Report of the Massachusetts Bureau of Labor Statistics, just issued, with the report of the wages of English laborers prepared at the close of last year, by Prof. Leone Levi, and says:

"The wages paid in the United States are decidedly and universally larger than those earned in the respective employments across the sea. Agricultural laborers, according to the report of our bureau, receive in Massachusetts \$15.72 per month, with board, or \$1.25 per day, without board. In England, Prof. Levi states that 'mining and agricultural wages vary considerably'—from \$3.25 to \$5 per week. Even at the highest figure the worker on English land would

receive but \$22 per month, without board. Thus the maximum rate abroad falls far below the average rate here. Carpenters earn \$11.33 per week in the United States, against \$9.84 per week in England. Plumbers \$18 per week in the United States and \$9.79 per week in England. Masons \$13.37 per week in the United States and \$9.84 per week in England. Masons' laborers obtain \$8.13 in the United States and \$6.56 in England. In regard to bakers a correct comparison is more difficult. The bureau report gives them \$11.97 per week here, while Prof. Levi puts the earnings of the same class in England at \$6.50 and \$7.50 per week 'in addition to their bread and lodging.' In brewery work the difference is very marked. The wages of the men in the wash-house and on the mash floor range from \$10.96 to \$12.81 per week in the United States, against only \$4.50 to \$5.25 per week earned in similar positions abroad. In cabinet making chair-makers average \$11 per week in the United States, and \$8.75 per week in England. Carvers average \$12.33 per week in the United States, against \$8.50 per week in England. Polishers receive \$10.25 per week here in comparison with \$7 to \$8.50 obtained on the other side of the Atlantic. Ordinary dress-makers are rated as earning \$7.43 per week in the United States, against \$4 to \$4.50 per week in Great Britain."

THE CLERICAL CRUSADE.

Verdict of Public Opinion.

Expressions of Disapproval from Editors and Ministers.

What a Prominent New York Editor Says.

New York, Feb. 27, 1879.

J. H. NOYES—My Dear Sir:—If there is anything I can do for you command me. I regard your experiment as of the supremest importance to the human race; and still I am the last man in the world to countenance any infraction of the conventional code of sexual morality. Indeed, I would be inclined to make our marriage laws far more stringent than they are—to regard the family first and the individual scarcely at all. But you are trying an experiment, which promises to be fruitful in experiences, on a subject of the very greatest interest to humanity, and I at least do not wish you to be interfered with. Believe me, very truly yours, * *

What a Boston Editor Says.

Boston, Mass., Feb. 28, 1879.

EDITOR AMERICAN SOCIALIST:—I rejoice in the ministerial attack on your Community! It is so entirely unwarranted and unjust, that public sympathy is against them, and the agitation will aid the cause of free speech and free acts not injurious to the world; while you, in your staunchness, can endure it. I believe in the utmost freedom being allowed to every one to live the life he pleases, within the one bound, that he shall not injure his neighbor. We have passed the time when bigotry can rule. I desire freedom for myself, and am willing to grant the same privilege to others. Very truly, * *

"The Baptists Never Persecute"—What an Oneida Pastor of Thirty Years Ago Says.

Chicago, Feb. 27, 1879.

EDITORS AMERICAN SOCIALIST:—Please send me the AMERICAN SOCIALIST of Feb. 20th. I am glad there were no Baptists in that Syracuse Convention. In 1848, '49 and '50 I resided at Oneida. I was pastor of the Baptist church there in its infancy, and built their house of worship. Baptists never persecute. Moral suasion is the only force they employ.

Very respectfully, L. J. HUNTLEY.

"Oneida Comparatively a Healthy Spot."

[Rev. Thomas K. Beecher in the Elmira Gazette.]

The Oneida Community is no doubt a misguided church. Their theory of complex marriage seems to us repulsive, unscriptural—yes, disgusting. But when this is said, we yet maintain that in view of the ulcers that afflict society at large Oneida is a comparatively healthy spot. Divorces, feticides and unwelcome babes are not found at Oneida. Scandals and jealousies are not reeking in the air, nor syphilis in the blood of the Oneida Community. Unruly lusts are curbed there as in no other community of equal size that we can now call to mind.

"Did not Know What they had come together for."

[From the Republican, Hamilton, Madison Co., N. Y.]

There was a meeting of College Professors, Clergymen and others, at Syracuse University last week, to see what they could do about the Oneida Community. They seemed to have a notion that if they could break up the Community they should be doing extra service in a good cause. When they got together they seem to have found out that they did not know what they had come together for; that their knowledge of the Oneida Community was only from hearsay, and they were without any proof that the practices which they deemed so

reprehensible were now or ever practiced. They seemed surprised to learn from one of the legal fraternity of Syracuse, that the Community was violating no statute of the State of New York, but were law-abiding, peace-loving citizens, who attended well to their own business, and never intermeddled with that of other people.

We know nothing about the habits and workings of the Oneida Community, but we do know their reputation as upright business men; their standing as good citizens, and their success as a financial enterprise. We heartily hope that all who attended the Syracuse meeting stand as well.

"Loud-Mouthed About Persecution."

[The Catholic Mirror, Baltimore, Md.]

About thirty years ago, a Mr. Noyes, a college graduate, studied his open Bible, and determined to carry into effect his interpretation of the second chapter of Acts. He founded the Oneida Community, in which not only things but persons are in common. On the 14th inst., some fifty Protestant clergymen, of a half-dozen denominations, assembled in Syracuse to denounce the immoralities of the Community, and to combine their influence to exterminate it. Are not these the same men who are loud-mouthed about persecution, civil and religious liberty, the right of private judgment? We do not defend the doings of the Community, but we would if we were Protestants, in order to be consistent.

The Oneida Community's Defense.

[The Republican, Springfield, Mass.]

The Oneida Community respond to the Syracuse meeting of ministers in a very temperate way, in their paper, the AMERICAN SOCIALIST. They regard the assault upon them as the expression of a very incomplete apprehension of their beliefs and practices, and make note of the fact that whereas the Convention assembled to "suppress" the Community, it was obliged to recognize the fact that the Community, as a legal corporation, doing a large business and paying its taxes, could not be suppressed, and so changed its resolution by introducing after "suppress," the specification of "the immoral practices." What these immoral practices are, the Convention had no very clear idea. The SOCIALIST sets forth defensively, with more particularity than has been done before, its doctrine and usage in regard to sexual relationship. They say:

"The term marriage, throughout the world, whether monogamic or polygamic, means and involves the subjection of woman to man. It gives to man the control of her person and her sexual nature. The woman is bound to 'love, honor and obey,' and this obedience includes obedience to the sexual passions and desires of man. * * * Now outside inquirers, when we describe the social system of Oneida Community as one of 'complex marriage,' immediately carry over to it the idea of marriage which universally prevails. The conception fills them naturally and justly with abhorrence. They see in it, not simply the subjection of one woman to one man, but the subjection of each woman in the Community to all the men. Can they be blamed for detesting such a system, and wishing it 'wiped out?' * * * Instead of any such subjection of woman to man as pertains to monogamy and polygamy, woman in the Community is made free. She is freed from compulsory and undesired child-bearing; she is freed from the compulsory and undesired sexual approach of every man. Any appeal she might make from attempted imposition of this kind would be sustained by the united voice of the Community. If she bears children, it is by her own free consent."

In regard to the care of children, many curious reports have been circulated, mostly, of course, by persons wholly ignorant of the facts. It has been said that there is no individual motherhood after the birth of a child, but that the child is turned into the common stock of the Community as if it were a calf, and when it grows up it does not know its parents. The SOCIALIST remarks that this story seems "as ineradicable as the Canada thistle;" but recognizes that it is a natural deduction from the fact that they have no marriage. Of the relations of parentage, then, we quote again from this journal:—

"The mother's relations with her children after they are born are simple, sweet and free. The care of them she shares with the Community, and by this sharing she is lifted out of care-bondage, which is the almost universal attendant upon the social system of the world." [February 20]—"A child born under our system does not have to be so wise to know its own father as a child born in marriage. Could you be contented, Mr. So-and-so, without children of undisputed paternity? And why should the Community fathers be so easy about that? They have all the passions of other men, and what is more dominating in the masculine nature than the desire for certainty on that point? So about mothers. Would you, my dear madam, be contented to have your children grow up and not know you as their darling mamma? And how do you suppose the mothers in the Community content themselves? They have bosoms as large as yours. Do reason about it a little."

Let us be fair with these people who are trying a new experiment in sociology. Nothing can be more unfair than to couple them with the Mormons. Mormonism is a gross tyranny of superstition and outrage, the worst example of priestcraft existing in the world; but the Oneida Community is a mutual compact of free men and women. Mormonism as priestcraft always cultivates depression and ignorance; the Oneida Community, by the testimony of their most strenuous opponents, cultivate equality and intelligence. Mormonism reduces women, both by theory and practice, to the condition of the harem—the slaves and victims of man; the Oneida Community makes them theoretically, and so far as we have any evidence, practically co-laborers and companions with man. We need not pursue the parallel further—the lines will never meet.

Do not misunderstand us. We do not appear as the champions of complex marriage—far from it. To us the union of one man and one woman is as sacredly the ideal, the God-ordained plan for the fellowship of the sexes, as it is to any minister who denounced the disciples of John Humphrey Noyes at Syracuse the other day, or to any editor of a religious paper who has since echoed the denun-

ciation. The system of Oneida is to us wholly revolting. But we must recognize that it is conscientious, and we dare not say it is immoral. It is contrary to our sense of morals, without doubt. We hesitate, moreover, to pronounce its influence so harmful. We hear of homes being broken up by husband or wife entering this Community; but what of the scores of homes ruined around us without any formal denial of marriage? The Oneida Community has for many years done no active proselyting, and probably the Syracuse meeting will be responsible for more interest in its affairs than years of quiet would have brought. We venture to say that the revelations of a recent dreadful scandal have done more to lower moral tone and blemish wedded faith than a hundred Oneida Communities could do in a generation. If this experiment be mistaken and mischievous, as we feel sure it is, it will not stand the wear of new generations, but will die of itself unless it shall be persecuted into continuance.

THE HIGHER COMMUNISM.

Communitistic life is neither new nor chimerical. The greater part of society are laboring for and enjoying Communism, to a limited extent. For is not every well ordered family a small Community—possessing all things in common for a certain period? And do not the members all unite in working for their little Communal home? And does not every honorable young man, who offers heart and hand in marriage, virtually propose Communism for two, including also the issue that may flow from that union? And previous to marriage, and in anticipation of it, did not the now happy husband labor industriously for years, perhaps, with the view of entering into the Communitistic life he now enjoys?

So Communism, the terrible "bugbear" on the large scale, is everywhere an old and popular institution on the small scale. Now wherein does the harm lie of consolidating a few score of these small Communities into one large one, and so not only reduce the expenses of living, by thus combining, but perpetuate the home for generation after generation? Indeed, we fail to see exactly where the "bugbear" that frightens so many good people comes in between the small dual Community and the larger, progressive one, provided the parties agree to form the larger partnership?

"But," says the timid conservative, "would not these small families have to sacrifice much in the act of consolidation?" Undoubtedly; but their sacrifices would be offered upon the altar of freedom to improve their individual characters—for they would find it quite imperative that they should free themselves from all offensive, demoralizing, injurious habits—tobacco using, whiskey drinking, profanity, cheating, lying, embezzling, dishonesty in trade, etc.; in a word, selfishness in every form must be repented of and forsaken; while all the amenities, refinement and lovable qualities, cultivated in the small Communitistic families, are still more appreciated in the combined one. But it is needless to specify the superior advantages of the combined over the isolated household, where all are entirely united and act harmoniously in conducting domestic affairs.

An objection, however, may arise in the minds of some of this nature: admitting the fact that every married couple proposes Communism for two, with juvenile additions, parents and children are united by ties of consanguinity, whereas a union of families would be a union of non-relatives. But were not the husband and wife strangers, or at least outside of near kinship, when they fell in love and formed their dual Community? It was *love*, then, not *blood*, that did it; and that leads us to speak of the origin of the *higher Communism*.

In studying the progress of the race from the advent of Christianity down to the present era, one can hardly fail of noticing that, with the most momentous of all human events—the incarnation of the Son of God—came also the birth of a *new love* in man—a *spiritual* love—instinct with faith, heroic labor and self-sacrifice, for the good of others, so fully exemplified in Christ's own life and in the lives of his apostles and contemporary believers in his gospel. The youthful Jacob's love for the comely Rachel, which in the lover's mind changed seven long years into "but a few days, so great was his love for her," pales into utter insignificance before that fathomless love that welled up in Christ's heart toward his heavenly Father; and in the strength of which his devotion to the work given him to do, even to the laying down of his life for man's redemption from sin and death, has no parallel in human history—a love so pregnant with life and health that it was no figurative language with him to declare, "My meat is to do the will of him that sent me;" for he had proved that the love of God in his heart imparted strength to both soul and body. And this Christ-love, poured out upon all flesh eighteen centuries ago, is still working mightily in human hearts, and constitutes the prime agency in progressive civilization; for

men are civilized only as their hearts are purified and they emerge from selfish isolation into unselfish public service, recognizing individual responsibility on the one hand, and the solidarity of the human race on the other. Such a love filling one's heart and pervading one's whole being is not blind, but truthfully discriminating, and so beautifully described by Paul in the 13th chapter of 1st Corinthians, that one cannot read it without yielding to the conviction that human hearts were expressly created to enjoy unceasingly this divine emanation from Him who is the fountain of love itself.

In glancing over the field of human progress, we discover encouraging signs of the presence and increasing power of this pentecostal love in uniting friends of their kind in works of beneficence and usefulness, through multitudinous organizations springing up wherever missionaries and Bibles have prepared the ground, dotting towns and cities with magnificent asylums, hospitals, homes for the homeless and unfortunate in life's struggles with depraved passions that love and kindness alone can conquer.

And now does one ask, What is the true significance, the outcome, of Communitistic, Socialistic and coöperative movements of this century? Are they normal or abnormal developments in the body-social? Clearly and unmistakably are they signs of social health—of moral and spiritual progress of the self-educated masses of working people, who gladly welcome Social Truth. For a simple organization, be it benevolent, coöperative, or fraternal, is *prima-facie* evidence of the triumphs of agreement and unity over egotistical individualism and discord—evidence of progress, however moderate, toward the goal of universal brotherhood or progressive Communism. The solution, then, of all the perplexing social problems of the day will ultimately, we opine, be found in the Bible axiom, "*Overcome evil with good.*" If society is threatened with false, pernicious Socialisms or corrupting Communisms, they can be conquered by no other power than true Socialism and pure, pentecostal Communism. And equally applicable is this philosophy to every God-given passion and appetite implanted in the human breast. They can be civilized, tamed, made useful and edifying members of society; but never, no never, extirpated. For the Creator will not allow his own good work to be destroyed. And when the Spirit of Truth, the true and rightful sovereign over men's passionate kingdom, is enthroned in the hearts of men, then, and not till then, will the relations between man and God, between man and woman, and woman and child, be harmoniously and happily adjusted and the will of God done on earth as it is done in heaven. And for that consummation cannot all hearts devoutly pray? G. C.

CO-OPERATION.

There is, perhaps, no other subject which commands more of the serious and earnest consideration of a large portion of the most enlightened and cultivated minds of the civilized world than that of Coöperation. In the ages that have passed this theory in various forms has engaged the earnest attention of many of the noblest of the race, and their thoughts and formulas may well be taken as prophetic. In our own time it has been thought to be of sufficient import to engross the minds of men and women who have shown themselves to be the peers of the best of our own or of any previous age. At the same time, there are many who look with grave apprehension in view of the steady progress which Coöperation and all cognate theories are making, and others bitterly oppose all these theories, evidently taking it for granted that the present systems of life, as formulated and adopted, are ultimates, and of course, if so, all attempts at progress in any direction must be futile. There remains, however, a large number of those who believe in progress, and that if ever the advent of the kingdom of heaven upon the face of the earth is to occur, it must come through progress, not only in this direction, but in *all* others.

A subject-matter which thus commands such wide and various comment is worthy the careful and serious attention of all.

I propose to consider what Coöperation, as I understand it, means—what it proposes to do—and to show, if possible, why some movement of this kind is now absolutely necessary for the material, as well as the spiritual welfare of a large portion, if not the whole, of the body-politic.

Coöperation is the act of a number of men and women working together, to the end that their joint efforts may procure for them all that is necessary to sustain life, to afford them the means and the best conditions for educa-

tion and development for themselves and for their children. Now it is clear, that if a body of men and women, thus proposing to combine their efforts for these purposes, can live together under one roof, forming, as it were, one great family, they can in this way avail themselves of a large economy which cannot be gained by living in isolated homes.

Coöperation, therefore, in its highest form, means a body of men and women associated together, living as one family, and laboring together for a common purpose, *viz.*, that of producing, aggregating and distributing all that will conduce to their material welfare and educational progress, so that the higher or spiritual faculties may be developed as much as possible on this plane of life. It proposes to so rearrange the present modes of living and laboring, that men and women can become their own employers, and thus retain for themselves a much larger portion of the proceeds of their labor than they now can, and perhaps the whole.

I will now endeavor to show why such a movement seems to be demanded, as it most certainly is by a large number of persons who feel its necessity. In order to do so, I must say a word of what has been in the past, and is more so to-day, the real—not the ostensible—object and purpose of each and all the accepted modes and methods of life. They are for the one great purpose of accumulating and holding large amounts of money or property in the hands of individuals or families. Of course there are exceptions, but they are only about enough to prove the rule. I think that any one who will look a little closely at the form and action of governments, systems and formulas of religious thought, methods of business, so-called administration of justice, and ways of legislation, modes of living in isolated families, and methods of instruction, will see that all these tend, in the main, to this one, and as I think, unjust purpose. Now while these systems are all acting in harmony with each other, they are all antagonistic to the interests of that large number who are laborers and producers.

Let us look at the present condition of this large class of laborers and producers in our own country. While the warehouses of the East are crowded to repletion with manufactured goods of all kinds, and the granaries of the West are overflowing with food, yet large and increasing numbers of this class cannot obtain work at even starvation wages. Many have become wanderers about the country, homeless and houseless, gaining a precarious living by begging, or worse, stealing. It is said these are tramps and have no claim upon our sympathy. How is it that these tramps have sprung up so suddenly, only within these last few years? Any one who will look at the record of the dominant political parties for the past few years will see how and why this is, and will, I think, see and perhaps feel, that the real aim and object of the leaders of these parties is to make the difference of condition between the rich and the poor more distinct, and by the aid of legislation and the money power overthrow the present form of government, and substitute in its stead a money oligarchy, whose reign is to be sustained and enforced by military power. I can see no way for the laborers and producers to get out of present wrong conditions but by forming associations (or joining such as are already formed) upon the plan of Coöperation.

S. T. THOMPSON.

Ancora, Camden Co., N. J.

[From the Boston Herald.]

AGRICULTURAL LABOR-SAVING MACHINERY

Constitutes of itself a wonder. There are over 700 patents for corn-droppers. Under the old way the man with a hand planter could plant three or four acres a day. With the last invention the farmer is enabled to increase his acreage to over two hundred acres in ten days, the usual length of the planting season. With the improved cultivator in use, the saving, at the rate of three and one-half cents per bushel on the crop of last year, was \$45,000,000, and this saving means a thorough cultivation brought about by stirring the soil with this implement. The man yet remains to be found who has invented a successful corn-husker. He has an immense fortune before him. Two men can now run a machine that will shell 1,500 bushels of corn a day, the cobs being piled up by themselves, and it can run into sacks or wagons. In our boyhood days one man could shell four or five bushels a day. The six great corn states of the Union had 1,775,000 persons engaged in agriculture in 1870. They produce more than half the corn raised in the country. These States constitute a great empire. In the language of another, "it would require the entire farming community of these States to sit astride barn shovels and handles of frying pans 100 days out of 365 to shell their corn by the old process. Take the crop of last year—1,300,000 bushels. The entire population of the United States—every man, woman

and child, every individual of the 40,000,000 of us—would be obliged to spend the entire six working days of the week, until noon of Sunday, to shell the crop by the old process." What would become of the country if we had to go back to those old times, when a man used to shell for one-tenth of the corn? Again, under the old broadcast sowing, it was impossible to average wheat to the acre. Six hundred patents have been issued for seeders, and by the use of those seeders the wheat crop is increased at least one-fourth. Of the

360,000,000 BUSHEL OF WHEAT

raised last year, 300,000,000 were winter wheat, and, had it not been for the use of the patent seeders there would have been from 37,000,000 to 75,000,000 less bushels of wheat raised. The seeder does for the wheat in the ground when planted what the deaf hand cannot do. It is estimated that 800,000 seeders have been made since 1858. It would have been impossible to have raised the corn crop of 1877 without the seeder. In 1794 a Scotchman invented "a wonderful and marvelous machine for cutting grain." It accomplished as much in one day as seven men could do with the sickle. This machine was the basis of the present mower and reaper, and now in its perfection it cuts the grain on the western fields faster than two teams can bring it from the field within their reach. There is also attached to the mower and reaper a self-binder. A jeweler was the inventor of the first self-binder. There are now 105,000 mowers and reapers in the country, and the amount of capital invested in these machines is \$35,000,000. The McCormick Company of Chicago alone has spent over \$1,000,000 in experiments. Millions of feet of lumber are used in the manufacture of these machines. The reaper and self-binder has already exhibited a capacity to save \$100,000,000 per annum to this country. Each one of these machines will cut fifteen or twenty acres a day, with a boy, driving two horses, reducing the cost of cultivation of wheat to its lowest terms.

WHAT IS, AND WHAT MIGHT BE.

III.

A third item, which, though small in itself when compared with the immense sums devoted to war by the Great Powers of Europe, is still too heavy to be ignored, comprises the annual salaries drawn from the earnings of the people by the monarchs and their aristocratic courts. Unfortunately, we cannot get full statistics so as to make a table of this item as we have of the others. Some governments do not publish full statements of their expenditures. We can, however, give some figures which suggest what the whole must be. The annuities to the royal family of England are as follows:

Her Majesty the Queen:—	
Privy Purse	\$300,000
Salaries of Household	656,300
Expenses of Household	862,500
Royal Bounty, etc.	66,000
Unappropriated	40,200
Total to the Queen	\$1,925,000
Prince of Wales	200,000
Princess of Wales	50,000
Crown Princess of Prussia	40,000
Grand Duchess of Hesse Darmstadt	30,000
Duke of Edinburgh	125,000
Princess Christian	30,000
Princess Louise	30,000
Duke of Connaught	100,000
Prince Leopold	75,000
Duchess of Cambridge	30,000
Duchess of Mecklenburg-Strelitz	15,000
Duke of Cambridge	60,000
Duchess of Teck	25,000
Total	\$2,735,000

The above sums are merely for personal and household expenses, there being other appropriations for the working expenses of all the branches of government. The allowances to the royal family are made liberal in order that the "dignity of the State" may be properly supported. This dignity seems to consist in being surrounded and waited upon by an army of attendants, consisting, in the Queen's case, of a Lord Steward, Treasurer of the Household, Comptroller of do., Master of do., Secretary to do., Paymaster of do., Chief Clerk, Hereditary Grand Almoner, Lord High Almoner, Sub-Almoner, Coroner of the Verge, Lord Chamberlain, Vice Chamberlain, Comptroller of Accounts, Chief Clerk to the Lord Chamberlain, Inspector of Accounts, Clerks, Keeper of the Privy Purse and Private Secretary to Her Majesty, Assistant Keepers and Assistant Secretaries, Examiner of Plays, Master of Ceremonies, Assistant Master, Marshall of the Ceremonies, Lords in Waiting, Extra Lord in Waiting, Grooms in Waiting, Extra Grooms in Waiting, Gentlemen Ushers of Privy Chamber, of the Black Rod, Gentlemen Ushers Daily Waiters, Grooms of the Privy Chamber, Gentlemen Ushers Quarterly Waiters, Sergeants-at-Arms, Poet Laureate, Librarians, Governor and Constable of Windsor Castle, Hon. Corps of Gentlemen-at-Arms, Body-guard of Yeomen, Master of the Horse, Master of the Buckhounds, Hereditary Grand Falconer, Clerk

Marshall, Crown Equerry, Equeries in Ordinary, Extra Equeries, Honorary Equerry, Pages of Honor, Mistress of the Robes, Ladies of the Bedchamber, Extra Ladies of the Bedchamber, Bedchamber Women, Extra Bedchamber Women, Lady Attendant on Princess Beatrice, Maids of Honor, Extra Maid of Honor, Groom of the Robes, Clerk of the Robes, Dean of the Chapels Royal, Sub-Dean, Clerk of the Closet, Deputy Clerk of the Closet, Domestic Chaplain, Physicians in Ordinary, Physicians Extraordinary, Sergeant Surgeons, Surgeons Extraordinary, Physician to Household, Surgeon to Household, Surgeon Apothecary, Joint Apothecaries to her Majesty and the Household, Surgeon Oculist, Surgeon Dentist, Dentist to the Household, Chemists and Druggists in Ordinary, and "Her Majesty's Personal Servant, John Brown."

The Prince of Wales and all the other royal children have households organized on the same dignified plan, only not so extensive as that of her Majesty.

Many of the other potentates are more expensive than the Queen. The Czar of Russia had, in 1852, an annuity of 10,750,000 roubles, equal to \$8,062,500; and the amount set apart for him and his Imperial Household is probably not less at the present day. The other Kings and Emperors draw various lesser sums, the rule being, apparently, that each takes from his people all he can get.

In addition to the salaries of the reigning families, the civil service of these governments is organized on an expensive plan. A great many sinecure offices are created to make places for the younger sons of the nobility and the friends of influential persons. The colonies furnish many such places. These annual salaries are, as we have said, but a small item compared with the vast sums demanded for interest on the national debt, and for the support of the armies and navies; but owing to the haughty ostentation of the nobility and titled personages, they cause an irritation in the minds of the workingmen quite out of proportion to their size. They add to an already excessive burden of taxes, and, besides, are constantly reminding the poorer people of comforts and luxuries which they long for but can never hope to enjoy. Formerly the laborers accepted this great inequality of fortune with stolid indifference; but with the spread of education and the increase of intelligence among them they begin to think for themselves and unavoidably grow more and more discontented with the institutions which hold them down. The contrast seen in the two great republics, France and the United States, must add greatly to the discontent of the monarchical subjects. President Grévy, of the French Republic, gets only \$150,000 per year, while our own Chief Magistrate accepts the modest allowance of \$50,000. And in the republics there is always a chance for a man to rise into positions of wealth and influence, no matter how lowly his parentage may have been. There is no feeling of caste to oppose his progress, as there is in the nations where the people have to carry a hereditary monarchy and nobility on their backs.

There is a fourth item included in the great burden now borne by the people which must be mentioned. It is the tax imposed for the support of the clergy and the churches. The clergymen and priests of all grades and denominations in the civilized world would make a vast army if assembled. These are not producers, but are a direct burden on the people. In this respect they are not followers of Paul and his associates who labored with their own hands to supply their wants. The tax in behalf of religion is not so excessive now as it was in the earlier centuries when Europe was overrun with begging friars and dotted with monasteries and convents which drew in and consumed the best of everything. Since the Reformation the world has been gradually freeing itself from this incubus. Still, this tax is by no means a trifling one. In England the amount collected by the church wardens for the repairs of the church edifices amounts to about \$1,600,000 per year. The total income of the Church of England per annum is over \$27,000,000. In France the government donated, in the year 1873, the sum of 11,557,728 francs, equal to \$2,311,545, to various religious orders. It was included in the annual budget of expenditures and was in addition to the regular church tax paid directly by the people. Exact statistics in regard to the cost of the present church systems of different countries are very hard to get; but the above figures give us a clue, and it may well be doubted whether some less burdensome system would not go farther to promote the interests of true religion than any amount of paid preaching.

These four great items of national expenditure which we have explained are imposed on the people by their governments. There is no escape from them, and, put

together, they make a fearful load. If the old systems could be changed so as to do away with the necessity of preparing for war, to abolish royalty and titled aristocracies, and to largely reduce the cost of religion, the common people would have some chance of enjoying this life. The people see this, and hence the rise and rapid spread of "Communism," "Socialism," and "Nihilism," all which terms, used in their European sense, mean simply agitation against present political and social forms in favor of greater liberty and prosperity for the poor. But there are other burdens of expense to which the working people needlessly subject themselves by their own acts, and without which they could rise into positions of ease and comfort despite the taxes imposed by their governments. These we will explain in another number.

(To be continued.)

AMERICAN SOCIALIST.

THURSDAY, MARCH 6, 1879.

THE "CRUSADE EXTRA."

We published, March 1st, the second edition of our "Crusade" number, as an extra, and it is going off rapidly. We have got together in it a lot of extracts from the newspaper comments on the action of the clergy, which show pretty plainly which way the public sympathy is turning. It contains, also, a full account of the Conference which met at Syracuse to "suppress the Oneida Community," and many interesting items bearing on the case. We hope every one of our readers will help us to give it a wide circulation. Buy of us and sell to your neighbors and friends as many copies as you can afford to. We can furnish placards saying:

Crusade of the Clergy
AGAINST THE
ONEIDA COMMUNITY.
Full Account, - - 5 Cts.

FOR SALE HERE!

We will send some of these free to all who buy twenty-five or more copies of the Extra. Sit down and think of every person you know who ought to have a copy of the "Crusade" Extra. Then order a lot of them from us and see that each one has a copy.

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Single copies.....	\$0.05
Ten copies.....	0.40
Twenty-five copies.....	1.00
Fifty copies.....	1.75
One hundred copies.....	3.00
One thousand copies.....	30.00

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Address, THE AMERICAN SOCIALIST,
Oneida, N. Y.

A WORD FROM O. C.

We would like to have all men know exactly our position on one important point that comes up in the present agitation about the O. C., viz., the *legal question*. And what we have to say is, that we are not the ones who have primarily called attention to this point, now or heretofore. We have long known that the laws of the State of New York do not incriminate our form of society, but we carefully abstained from any public assertion of this fact, till finally it came before the public in the tumult of last July, by the explicit acknowledgment of Rev. Prof. John W. Mears, D. D., of Hamilton College, then and now the commander-in-chief of the forces arrayed against the O. C. The reason for our long reticence on this point, frankly stated, was, that while we knew we had the law on our side, we did not trust to the law for protection, but to public opinion, which in this country is always above the law. We knew full well that if we were really obnoxious to public opinion, no matter

what our legal rights might be, a way would be found to train the guns of the law upon us. That is our conviction now. We make little account of the point conceded by Prof. Mears—our innocence before the law. We shall not urge that point hereafter, as we have not urged it hitherto, except as we report from time to time the acknowledgments of our adversaries.

Laws can be made against us if there are none now. We will not be drawn into any fight on legal grounds. We throw ourselves upon the good sense and kindly feeling of the State of New York. If that refuses us the liberty to go on with our experiment, we shall close our laboratory, with consciousness of innocence thus far, and with sincere gratitude for the liberality which has been extended to us for one generation, at least.

THE VERDICT OF THE FUTURE.

Epithets of reproach, though often grievous to bear, do not after all, have much weight in the courts of either law or morals. In the list of hard words cast at the Community by the clergy these two—"a blot" and "a disgrace"—are most prominent and most persistently used. "The Oneida Community is a blot upon society, a disgrace to civilization," etc. Having assumed these premises, it then becomes easy to proceed, as does one of their leading organs, in this manner: "No matter how pious, or how thrifty, or how honest, or how much esteemed by its neighbors, let it be extinguished." Now we submit that it is the animus, the sentiment, back of this language that is a disgrace, and ought to be a burning shame to those who thus rudely express it in this age and country of freedom and self-rule. It is the old stain of intolerance that has always been a reproach to religion, especially upon its hierarchy. The clergy are now making a strenuous effort to fasten this stain upon the State, by instigating it to become a party in their crusade against the Oneida Community.

The growth of manly ideas of civil liberty and the establishment of liberal institutions have so limited the power of intolerance over man's body and estate that it has become like Bunyan's old giant, who was only able "to sit in his cave's mouth, grinning at pilgrims as they go by, and biting his nails because he cannot come at them." As a last effort it would use the secular arm to do its will. But it is doubtful whether it will succeed in this—as doubtful as it is that civilization may go back on itself. The genius and instinct of advancing civilization tend rather to the enlargement of liberal ideas and institutions. The function of free governments is generally supposed to be, not to restrict, but to protect the right of individuals to do that which does not interfere with the rights of others. This also is the spirit of true Christianity. The only limitation laid upon individual liberty by the great Teacher whom the clergy profess to honor is, with epigrammatic brevity, thus stated by his chief apostle: "Love worketh no ill to his neighbor." The Oneida Community do not beg the question of the right or wrong of their conduct; they only ask to be tried by that rule. The clergy especially should concede this privilege, but we are sorry to say that of all men they are least ready to grant it. They admit, indeed, that we live in harmony and comfort among ourselves, are peaceable neighbors and good citizens; but all this testimony "should have no avail," they say.

Not a sect represented at the Syracuse Convention but has suffered at some period of its history from pelting epithets or persecution of some kind. Now they forget all this and become the special champions of an intolerant crusade; indeed, almost claiming it as their prerogative. It would be unjust, however, to hold the many responsible for the acts of a few of their class. We have little doubt that a large number, possibly the majority of clergymen, would object to taking part in such a crusade as the leaders in the Syracuse Convention sought to inaugurate; men who recognize that "Truth is a positive power, while error is only strong when backed with physical power."

In the published report of the doings of the Presbyterian Synod held in October, 1873, at which Prof. Mears made his first public attack on the Oneida Community, we remember that one of their number in an address before the Synod congratulated them on the fact that "In the language

of Macaulay, the 'days of brute force have passed away.' Opinions must rule now." We made a note at the time of the inconsistency with this sentiment of the resolution introduced by Prof. Mears. One was an expression of the instinct of advancing civilization; the other an appeal to the harsh methods of the dark times of religious coercion. As the principles of civil liberty become more clear and pronounced the Gamaliel policy will more prevail, and men grant respect and charity for honest endeavor wherever they find it. They will make room for progressive changes, and be hospitable to new ideas. It needs no prophet to foretell that the future will not remember the toleration and liberality extended to the Oneida Community as a disgrace, but as an honor, that has marked Central New York as one of the bright spots in this free land.

E. H. H.

THE COST OF COMMUNAL LIVING.

II.

The article on this subject in our 7th No. has attracted some attention; one of the smaller Communities gives in the present paper a statement of its expenses for the year 1878; and a member of one of the larger Communities has suggested that some instruction in Communal book-keeping is needed to make statistics concerning the cost of Communal living entirely satisfactory.

In this, as in other things, we must first have a definite idea of the thing to be accomplished, and then we can proceed intelligently. Now what is wanted is to know the cost of living in one Communal home as compared with another, and also as compared with the small home of the common family, and not with the expenses of those who have no home. The problem is rendered somewhat difficult, at least if entire accuracy in the comparison is desired, by the fact that one Community supplies itself with things by its own labor that another Community purchases outright; that one Community may employ hired service in household industries which in other Communities are entirely performed by their members; and that Communities generally produce and manufacture things which the common families purchase. Then, again, Communities (so far as we know, without an exception) own their own houses, while house-rent is a considerable item of expense with many ordinary families. Our impression is that the best approximation to accuracy in the comparison will be attained by leaving out of account the two items of hireling service and rent, supposing that each Community or family has its own house and performs its own household industries. On this basis a few things are clearly necessary:

First, a distinction between expenses incurred in production and in consumption. For instance, horses may be kept and employed partly in productive businesses like farming, manufacturing, etc., and partly for the convenience and pleasure of the Community or family independently of the businesses. Of course the expenses in such case should be properly apportioned.

Second, an inventory of the property of each department of household expense should be made at the beginning and end of each year, and the annual expense determined by such inventories in connection with the amounts actually paid out, and not by the latter alone. For instance, a Community might go through a year without buying any crockery, and yet have actually lost \$100 in broken ware; or its purchases might have exceeded its losses by \$100. If the kitchen or subsistence department is charged at the beginning of the year with the actual amount then on hand, and with all purchases during the year, and then credited at the end with the value on hand, the balance will show the actual expense of the department for that one item.

Third, if you have the necessary time and patience, make as many distinct departments of expense as you can, as you will then be better enabled to put the finger on the cause or causes of increased household expenses, otherwise you might find at the end of the year that you had expended a thousand dollars more during the year than you intended or had supposed, and not know whether it had been in clothing or subsistence or luxuries of one kind and another.

Fourth, anything produced and consumed should be charged at what it would bring in market, save the trouble and expense of selling it. This rule should apply particularly to the products of the land, including garden, orchard, dairy, etc.

These four suggestions should, we think enable any Community to make out quite correct statistics of the cost of living.

In our first article we compared the cost of living at

Oneida Community and at the Shaker Society of Union Village, Ohio. In order to make the comparison, we had to condense in some cases two or more departments into one. Thus, the Shaker Society under the department of "Dry-Goods" include clothing, bedding, carpets, etc. The O. C. has separate departments of "Clothing," "Bedding," and "Furniture." At Oneida the expenses for "Fuel" and "Lights" are kept distinct; also "Literature" and "Stationery," and so on. Such differentiation leads to interesting results and comparisons when the expenses of several years are brought together for examination.

COMMUNITY ITEMS.

ONEIDA.

—A long original poem, entitled "Evolution," from the pen of H. J. Seymour, was well received by the family a few evenings since.

—The number of chains made by the children during the year ending Feb. 20, 1879, is 265,936. Whole number of feet, 558,971, or nearly 106 miles.

—Our telegraph operator received a telegram the other afternoon from Cleveland, on Oneida Lake, twenty-one miles from here, that a sudden and furious snow-squall was raging there. In just twenty minutes the same meteorological change appeared here.

—A recent No. of *Puck*, an illustrated paper of New York City, has a very amusing picture, in which the O. C. buildings and grounds appear to advantage and certain reculant clergymen to disadvantage. Get the paper and enjoy it.

—Mrs. R., our oldest member but one, now in her eighty-eighth year, has lately been so much indisposed as to be obliged to keep her bed. She has always been a woman of unflagging industry, and she hardly knew how to adjust herself to the situation. "Why," said she the other night, "I have not knit or sewed a stitch for three days, and I do not remember such a thing to have happened to me before in all my long life." Our readers will be interested to know that Mrs. R. led off in the "Stories of Poverty," published in the *SOCIALIST* about a year ago.

—We found on the bulletin the following

Riddle.

There is a statement in the Bible, consisting of three words, which is made up of only three letters. The same three words also occur several times in the form of a question, and the last time the question is asked the answer given might have been expressed by the same three letters. What are the letters?

Answer.

The letters are,

"I. S. T."

The statement is, "*It is I.*" See Matt. 14:27.

The question is, "*Is it I?*" See Mark 14:19.

The answer which might have been given is, "*'Tis.*" See Matt. 26:25.

—The "Crusade" has multiplied our friends and brought us many letters, and among them the following from a little girl:

"Syracuse, N. Y., Feb. 25, 1879.

"DEAR SIRS:—My father says you won't be very likely to answer my letter—I suppose because I am only a little girl; and you won't like this city very well after those meddlesome men gathered here to interfere with your quiet people. But I hope you won't blame everybody in this city, for everybody here don't believe it's right to interfere with religious societies in our country; and we don't. But I only want to say that I saw your pretty white Pekin ducks at the fair here, and I wish I had a pair that are pure and nice, with yellow beaks like them. If you would not charge me too much, and can spare them, perhaps I could soon earn enough in some way to pay you for them. If I can get these, I mean to try to get you to send me a little young pair of Fan-tail doves. Pa won't let me have a cat nor dog because they come into the house; but these will belong to Ma and me, and be outdoor pets.

From F. M. P."

—The old Greek method of imparting information by oratory had many advantages. The man who could say, "I have been there; all these things which I relate I have myself seen," adding the influence of gesture and costume, had the power to present to his hearers a concrete image far more convincing than the voiceless descriptions of those who merely wield the pen. To us, who dwell in the Oneida valley, meeting almost daily the peaceable autochthons of this region, the newspaper accounts of the troubles of the Government with the savage Sioux inevitably seem more or less enveloped in an atmosphere of unreality. Nevertheless, last Saturday evening when a veritable half-breed, who had spent twelve eventful years among the Dacotahs, stepped upon our stage, clad in Indian costume and bedizened with war-paint and feathers, and discoursed to us on the manners, customs and habits of the North American red men, the mists of incredulity rolled away, and we took

an inside glimpse of the life of this peculiar race, which impressed itself on our imaginations far more vividly than any conception we might have formed from years of reading. Mr. Zachariah Taylor, the lecturer, has a prepossessing appearance, and is a young man of fine native ability. He was at one time employed by the Government as interpreter in national negotiations with the Indians of the West, but is now traveling about the country as a lecturer, acting as his own manager and advertiser. Although he is without book-education his quick wit and perfect naturalness made him an agreeable speaker. Every word was accompanied with an appropriate gesture. He spoke not only with his voice but with every movement of his athletic frame, and indeed, he told us of certain tribes among whom gesticulation takes the place of speech. These children of nature know where the good spirit is—that emotional center which we call the *cerebrum abdominale*—and the representative before us had a most expressive way of tapping on his breast when he said anything about Indian sentiments, Indian love, joy or generosity. His descriptions of Indian courtship, burial, scalping and other customs were interesting; but the best part of his entertainment was reserved to the last. He gave us specimens of Indian dancing, in which the abandon and graceful suppleness of his figure were displayed to great advantage. An exhibition of his musical powers was, however, even more pleasing, and it is many a long day since the skill of conventional musicians has so happily hit our present mood as did the simple performance of this Indian genius. He imitated the tones of a cornet with great fidelity, accompanying his voice with bass and tenor drums, and gave a whistling mimicry of the mocking-bird that was very life-like. He also sang several songs in an original manner, closing his exercises with one of those woods-ringing, ear-piercing, blood-curdling war-whoops which has so often struck terror to the heart of the pale-faces.

FRIENDSHIP'S TEST.

Hast thou in all the world a friend?
Then know him by this surest token,
Thou hast to him the sharp truth spoken,
And still love's chain has not been broken;
Such friendships have no end.

THE "BOTTOM FACT."

EDITOR AMERICAN SOCIALIST:

The "Reverberations of the Press" in the last *SOCIALIST* were remarkable for their harmony in substance and diversity in detail. Every one made its own crack point. That which gave me the liveliest sensation was the quip of the *Nation*, throwing in the face of the clergy that Oneida Communism, odious as it may be, is the "product of biblical exegesis." "*Crack-brained biblical exegesis*," it says; but a fig for the adjective (that simply expresses a personal opinion—and not ill-naturedly either); the "biblical exegesis" is a historical fact, and the man who recognizes it shows candor of investigation. "Bible Communists" has been our chosen name. "Bible Argument" was the title of Mr. Noyes's original exposition of his Social Theory.

I was one of them when the Putney Perfectionists "evolved" from the highest standard of New England morality and from the highest rank of New England respectability into their present social order, and the saying of another newspaper, that our "surrounding atmosphere is more like that of a theological seminary than a home of free lovers," was certainly true of us then, if not now.

Some of your readers may have seen the "Berean." It is an exhaustive system of theology by J. H. N., and it indicates the studies of the Putney "Society of Inquiry" (as we called our school at that time), for five or six years before we became Communists. We had daily morning Bible-Classes at five o'clock for a considerable part of that time. This writer found them interesting enough to rouse her up for quite a walk morning after morning, many months together. Many other months together we went every day to our little chapel, all of us that could (taking turns "staying by the stuff"), and for three hours in the forenoon gave our whole attention to "biblical exegesis" with the help of Robinson, Calmet, Jahn, Prideaux, Josephus, Clarke, and more that I forget of theological authorities. We have voluminous records of those exercises in the Community archives now. What with much private poring over the Bible and many other forms of united study, the *Nation* would think, no doubt, it was enough to crack our brains; but at any rate, the Oneida Community came of it. It came in fact of J. H. N.'s imbibing an insatiable love for the Bible in his theological course at Andover and Yale. In those years of which we speak, preceding our social evolution, he had a polyglot Bible which grew to his hand, as you may say. He was a dead shot on any passage you could name; that is, if he could not give you the verse and chapter, he could open to it and put his finger on it unerringly, by his memory of its place on the page. His familiarity with the Bible made him like David

before Goliath many a time when attacked by a D. D. on the question of Salvation from Sin or the Second Coming of Christ. "Biblical exegesis," that is the bottom fact in any inquiry as to the origin of the O. C. JUDITH.

COST OF LIVING FOR 1878

IN ONE OF THE SMALL COMMUNITIES.

Household Expenses.....	\$431.18
Cows, Horses, Carriages, etc.....	205.01
Clothing, Boots, Shoes, etc.....	213.13
Stationery and Postage.....	22.45
Educational Expenses.....	36.25
Traveling Expenses.....	18.70
Amusements.....	3.05
Donations.....	26.11
General Miscellany.....	24.95

Total.....\$980.83

Average membership of the family, 12

Average cost for each member for the year, \$81.73; per week, \$1.57

Regarding the above, it may be proper to state that all the vegetables, garden stuff, milk, butter, honey, and a part of the fruit used, were produced by the members, and that no account has been made of this part of the cost of living, nor of the labor of house-keeping or caring for the stock. The above statement only covers the cash paid out for living expenses, but all the bread-stuffs and most of the food for the stock were purchased. The family have lived well, mainly on fruits, vegetables and cereals, with very little meat or pastry, and no tea, coffee, tobacco, medicine nor doctor's bills. *

CORRESPONDENCE.

San Francisco, Cal., Feb. 20, 1879.

EDITORS AMERICAN SOCIALIST:—Please find postal-order inclosed, for which send me the *SOCIALIST*. I learn that a raid is to be made on the Community, and I want to know all about it. Would it not be a good idea to establish a colony in California? Good land is cheap here. You can get any climate you want, and we have all sorts of people. C. P. K.

Alamosa, Col., Feb. 22, 1879.

EDITORS AMERICAN SOCIALIST:—Since reading the statement made in a late No. of the *AMERICAN SOCIALIST*, that you would discontinue its publication with the present volume unless you were assured of sufficient patronage to make it self-supporting, I have waited for some response from your readers; and in the absence of other suggestions I take the liberty of offering the following: that as many of your readers as are able, at once notify you that they will, between the first of October and the first of November next, contribute at least five dollars toward the continuance of the ablest exponent of Socialism that has ever been attempted. I will do this for one, although I disagree with you in a great many particulars. It has long appeared to me that if Socialists will only coöperate with those who agree with them in everything, it will be a long time before much progress is made in the reconstruction of society. Of course, it is evident that agreement on fundamental principles is indispensable; but I honestly believe that success does not depend upon creed nor dogma so much as upon honesty, industry, administrative ability, patience, perseverance, etc. As a great many Socialists are probably in similar circumstances with myself, and cannot at present join any movement in the realization of their cherished convictions, why cannot they do a little in assisting others who are manfully battling for the establishment of a harmonial condition of society, if they do differ with them in some speculative matters?

Respectfully and fraternally, WM. CHESNUT, SR.

Paola, Kansas, Feb. 26, 1879.

EDITORS OF THE AMERICAN SOCIALIST:—It may be of benefit to some at this time to read of the good effects of the teachings and principles of the Oneida Community upon persons who know little of the Community save the knowledge they have derived from reading its publications. I am personally acquainted with at least five or six persons who, from reading the O. C. publications, have been converted from infidelity and led to a confession of Christ as their Savior, and to an acceptance of the Bible as of divine origin and of the highest spiritual authority. The lives of several of these persons have been open to me both prior to their conversion to the O. C. faith and subsequently; and I know that the latter is a great improvement upon the former. For, whereas these persons formerly ridiculed the Bible and religious teachers, Sunday-Schools and all of the accepted means of grace, latterly they have been

the supporters and assistants of revival efforts and teachers and officers of Sunday schools, and in various other ways have proved themselves to be better men and women in the society where they have lived, and also their family relations have become more peaceable and harmonious; and this last feature is especially attributed to the faith and teachings of the O. C.

Above and beyond all this, they now have an abiding faith in the power of good to overcome evil. They are now confident that no real progress can be irretrievably lost, and no persecution of men for righteousness' sake shall go unrewarded. Dear friends, much good must come out of this crusade. You have not walked in darkness, but in the light; and the more your course is examined the more apparent will this become; and a powerful reaction against the spirit of persecution will be the final result. S. H.

CAPITALIST, ANTI-CAPITALIST, OR SOCIALIST.

EDITORS AMERICAN SOCIALIST:—I have just read No. 5, terminating with your two questions about the *Atlantic Monthly's* so-called "Career of a Capitalist,"* which I should have called "Career of an Anti-Capitalist," and every one around me would call "Career of a Socialist." You ask, 1, "Can we say that he has more of good things than he is fitted for?" and 2, "Can we say that in being a Capitalist and working with his brain, and not at all with his hands, he has been very much of a wrong-doer?"

Presuming you will admit an answer if I can be brief enough, I must take the latter first. The way you couple together the "being a Capitalist and working with his brain," etc., seems to imply a connection which does not exist. Neither the fact of being a brain-worker nor a Capitalist can make the other more right or more wrong. All of us European Socialists would regard him so far as he works—even if "not at all with his hands"—as a right-doer; and if the story be accurate, very much of a right-doer. But it also represents him as being little, very little, of a Capitalist; and exactly so far as he has been so, we hold him a wrong-doer, as we hold every one answering to that name.

Those here calling themselves "Capitalists," however far from acknowledging him as one, would most certainly both deride his whole career as "idealist, sentimental, or humanitarian," and hate him as a Socialist, and for the chief reason Shylock hates Antonio:

"I hate him, for he is a Christian:
But more for that, in low simplicity,
He lends out money gratis, and brings down
The rate of usance here with us in Venice."

You will find, or any economist can prove to you, that every act ascribed to him (with one trifling exception) constantly tends, like Antonio, to bring down that which Capitalists try everywhere to always aim at raising, the bank-rate. His whole career flies directly in Capital's teeth. It all tended to diminish poverty, and therefore the profits drawn from poverty and dependent thereon. This I call being an anti-Capitalist, and every Capitalist considers it so.

"This is the fool that lent out money gratis:
Gaoler, look to him!"

Your man did not commit Antonio's offense in that gross form, but nevertheless was guilty of *lèse-capital*, and therefore no Capitalist. The story represents him arranging with those he employed for certain "profits to be divided," etc. That is rank Socialism, and against Capital, which divides nothing, nor has any such rule as division in its arithmetic. All sharing is abhorrent thereto. "Everything for ourselves, and nothing for any one else." So Adam Smith condenses Capital's whole code; or as Franklin said, in Richard's "Way to Wealth":

"Save what you can get, keep what you can hold;
'Tis a stone that will turn all your lead to gold."

(Only, unluckily, this first met my eye when the newspapers were full, in 1862, of your extravagant hurry to erect shot-towers, and the vast amounts of your gold were being turned to lead.)

The first Capitalist on record—being Shylock's favorite patriarch in boyhood, for the Bible treats of no Capitalism by grown men—said, "Sell me this day thy birthright," when his brother came to him faint with hunger and begging for some red pottage. Observe, this Capitalist did not ask for part of the birthright—division he abhorred. He took the utmost advantage of his brother, who said, "Behold, I am at the point to die; and what profit shall this birthright do to me?" And so

*The paragraph upon which Mr. Garbett comments condensed the history of a New England man, who, beginning his business career with little aid, gradually and by unexceptionable means accumulated a fortune, while he was at the same time a continual blessing to all his neighbors, providing and directing remunerative labor for an army of men who had not ability nor opportunity to provide it for themselves, and training hundreds of these men till they were in their turn able to provide work for others.—Ed. AM. SOC.

Jacob made his brother sell his birthright and swear unto him. That is Capitalism, and the very earliest on record. What resemblance has it to your *Atlantic Monthly's* so-called Capitalist?

Then again, to make all these divisions and sharings, he must have kept open books; audited ledgers! and, indeed, if the story be true, could have no secret ones! That is so utterly incredible in any Capitalist's eyes, that even Mr. Ruskin, since he wrote of "glass pockets," is only at large because lucky enough to have neither wife, brother nor sister to put him in a mad-house; though he has no business but lecturing at Oxford. Capitalists all tell us that secrecy of accounts—not only to have, like Judas, "the bag, and bear what is put therein," but the sole and exclusive knowledge of what is therein—is absolutely essential. Hear our Mr. Brassey, M. P., lecturing on the "The Labor Question":

"A cycle of years of extreme depression is followed by a period of corresponding prosperity. During the years of bad trade, workmen are employed at wages that involve considerable loss to the employer" [as he tells mankind], "who looks for his compensation to the good years of large profits. If the workmen were continually informed of the profits of their employers, they would be apt to exact their full share of reward in the good years." You see the "everything-for-ourselves" rule applies also to knowledge. All knowledge of every man's business for ourselves, and no knowledge of anybody's business for anybody else. In other words, the Capitalist claims, like owls and night-vermin, darkness wherein to work; while the operations of your hero require daylight! How can he be one of them?

Then you say of his providing labor for "men who had not ability or opportunity to provide it for themselves," that he trained them "till they were in their turn able to provide work for others." That also is flat anti-Capitalism. To raise neighbors, in any way, is to "bring down the rate of usance." Their lack of ability or opportunity is Capital's opportunity, to be used always in further depressing, blinding and disabling them, to have them at our mercy. Where would Jacob's profit ever have been if he had done so, and diminished Esau's hunger? Truly, what your eloquent Mr. J. F. Bray said (p. 212) of my notion of Socialism would apply to this *Atlantic* notion of a Capitalist. "It seems incredible" that Capital and Capitalists "could be so misapprehended as to think" this benevolent Socialist deserved the name; and far more than my view of Joseph, it has "somewhat the appearance of a joke."

But after all, as I said, your good man has played Capitalist a little, and exactly so far is not "very much of," but a little of, a wrong-doer. His arrangement with those he helped, called a "partnership," was not so. Partnership (which when true is Socialism) means that there is some settled ratio for dividing the whole earnings between contributors of different necessities, as for instance, between Laborer and Stockholder. Thus it was in the case I pressed on your notice—the first recorded one of Socialism, as Jacob's pottage is the first known Capital. The book was arranged to represent the very same patriarch who in boyhood illustrated Capitalism (every society's and nation's destroyer), living to see his favorite Son called "Savior of the world" and establishing the one universal remedy thereagainst. The writer had recorded an oracle that in a seed of Abraham all families were to be blessed; and are we to suppose that he ended his book without a view of the fulfillment? If you fancy some families can be blessed without Savior Joseph's principle, let your Oneida Family try.

There is no magic, of course, in that particular ratio. Any other, once agreed upon, will harmonize classes, provided it apply to the whole earnings. But you must not subtract something, and then divide the residue; as your hero did with the shoemakers, etc. . . . "they to have a certain daily wage, and the Capitalist to have a certain rate of interest on his money, and after the wages and interest had been paid, the profits were divided equally." No matter how equally, or in what ratio, that is no longer Savior Joseph's plan. The subtracting before you divide has utterly vitiated the whole partnership, and introduced diversity of interests. It is now somebody's interest that the divided part exceed the undivided, while somebody else's interest is *vice versa*. "Two nations are in thy womb," and "the elder shall serve the younger," till he can bloodily "break his yoke from off his neck." No more are you partners. Instead of that, Pharaoh and people, of whom it was to be written, ages later, that wisdom's law continued "unto this day," you have become as the two that were to be enemies from before birth till after national extinction, and whose next noted speech would be, "The days of mourning for my father are at hand; then will I slay my brother."

Now any reckoning of "interest on money" at once introduces this poison; and in your hero's case it was utterly wanton. Why could he not as well arrange a rate of division of the whole between the two, himself and his men, as this complexity of four sums: A the wages advanced to them, B his superstitious "interest on his money," and then C and D, his and their shares of the residue? The sole motive for B must have been some as rank superstition as that it is bad to sail on Friday, or good to haul Juggernaut's Car. And he was not in China, but among people shouting the divinity of books that in twenty places told him this practice was under God's curse; and about half of whom take the name of Wesley, who said his followers were to "die sooner than put anything in pawn, or borrow and lend on interest!"

Your first question then can be answered to a cent, if he still has his old ledgers. He has "more of good things than" are rightly his, by exactly the values he reckoned as item B. When these are added up, and restored into his State Treasury, we Socialists will hold that he has ceased to be much or little "of a wrong-doer."—*Nehem*, v. 12.

Yours fraternally, E. L. GARBETT.
London, Eng., Feb. 15, 1879.

REVIEW NOTES.

HOW WE SAVED THE OLD FARM, AND HOW IT BECAME A NEW FARM. By a Young Farmer. Paper, pp. 163. Boston: Loring, Publisher.

This is a rather entertaining little book, with a mild flavor of sentiment here and there, to mellow it, some bad grammar, and much good general advice to farmers, young and old. It is generally understood that farming in New England does not pay, and this book is written with the intention of demonstrating that quite the contrary may be true, with careful management and good habits of economy. From the surprising way in which the principal personages in this narrative make money, and the total lack of mistakes or drawbacks in their agricultural experience, we are led to conclude that the author is a theoretical rather than a practical farmer; as we have never known in real life such a career of uninterrupted success to fall to the lot of any tiller of the soil.

The story told in this book, and which is claimed by the author to be true in the main, is that a widow with three children, the oldest but sixteen years of age, actually earned \$6,500 in less than three years' time, upon a small farm in Massachusetts, which at the commencement of the enterprise was in the ordinary condition of New England soil. This taxes our credulity somewhat, although the good lady was materially aided by the accession of a few select city boarders, and plenty of good counsel and practical help from her neighbors. The way in which this astonishing profit was reached, by a group of young and inexperienced agriculturists, was by raising hens, chickens and pigs, strawberries, turnips, cabbages, corn and onions, and selling butter and eggs. While the amount earned in this way seems to us rather fabulous, there is no doubt that by persistent industry, the use of improved methods, and the exercise of an intelligence that is on the alert to take advantage of the best markets, a young farmer can extract a reasonable profit even from the sterile soil of New England. We should not, however, recommend those to try it who have not a talent for the business and a steady pluck that will not allow their plans to be interrupted by temporary reverses, or the occasional misadventures to which he who follows this vocation is always liable. Such persons will succeed in any calling; and while we would not advise any one to attempt farming in the East with the expectation of making a profit of \$6,500 in the first three years, we see no reason why agriculture under suitable conditions may not be made as fairly successful as many other occupations which are more eagerly chosen by our American youth. To a young man with appetites working in this direction, we commend the book under our consideration as containing many useful hints as to measures and methods, which are well worthy the attention of any farmer, whatever his age or experience.

SPIRITUALISTIC NOTES.

The *Banner of Light* editorially gives the following narration:

A gentleman well known among Boston Spiritualists called at our office not long since, and informed us that a lady with whom he was acquainted had been favored several times of late with witnessing something in the presence of a private medium transcending her experience in any other quarter. We give the chief points in this narration, as he related them to us—premising that we may, perhaps, in a future issue be privileged to speak of the matter at greater length: He

stated that his informant was allowed to visit the house of a young girl in Boston (or near vicinity) where, in a sort of semi-durance, was domiciled a young lady whom the good Orthodox relatives with whom she resided regarded as either insane or "possessed of" an old-fashioned Scriptural "devil." (The family are extremely wealthy, and regard the "visitation," we may parenthetically remark, as not only a severe affliction in the case of the young lady, but a mortifying circumstance in their own lives—of that the reader must judge as the narration proceeds.) On the occasions when our friend's informant was allowed to call on the young lady, that individual seated herself in a chair in full view of her visitor, and there tranquilly and passively awaited results. In a brief time a cloud of mist or smoke appeared near the carpet, which gradually wavered upward, hiding the medium and her chair from the view of the spectator. This cloud opened anon, and forth came the form of a little child, not one-half the size of the medium, and of an entirely different complexion. This young child moved about the room in an entirely natural manner, and sustained at least an intelligent conversation on various subjects with the visitor. This form gradually dissolved, and the medium and her chair became visible—though while the manifestation was going on the lady caller was allowed to walk about the apartment in search of the young lady and her support—without, however, being able to find her. She represented the disappearance of the medium and chair and the appearance of the little child, as well as the vanishing of the little one and the return to visibility of the young lady, to be the most remarkable manifestations which she had ever witnessed. Not only does the form of this little child come forth from the cloud in presence of the young lady, but on several occasions a tall, queenly shape, much higher in stature than that person herself, has made her appearance and walked with graceful carriage around the apartment—to disappear in turn at last. These extraordinary occurrences transpired, so we are informed, *in full daylight*, the curtains of the room having on the occasions in question been drawn up to allow free entry to the rays of the sun. As before mentioned, the young lady's family are much opposed to the phenomena, and rarely allow any one to witness them; and the young lady herself is wholly ignorant of Spiritualism and its developments—being unable to give any reason for the startling events occurring in her presence; she states that at the commencement of each sitting she seems to fall directly into a natural slumber [though the Spiritualist will readily recognize the state as that of trance], from which she recovers at the expiration of the manifestations."

Vast Increase of Business Despite the Hard Times.

One would suppose the world was already supplied with sewing-machines, but the Singer Manufacturing Company report a sale of some 73,000 machines in the year just closed in excess of the number sold in 1877! The total sales of Singer machines for the year are 356,000; in making and selling which no less than 40,000 persons and 8,000 horses are employed. Think of the men digging the ore, felling and dressing the timber, building the wagons and cars and ships that carry Singer machines to the people, and adding them to the forty thousand, we see how mightily such an enterprise affects the whole community for good. Mr. Edward Clark, the old business partner of the original Singer, is President of the Company. A good story comes from Chicago about the "Singer." After the great fire the Relief Committee undertook to furnish sewing-machines to needy women, permitting each applicant to take her choice from among six of the most popular kinds. There were 2,944 machines thus supplied; 2,427 of the girls selected "Singer" machines, and the remaining 517 divided their choice between the five other kinds. The "Singer" has taken the first prize over all competitors more than 200 times.

ONE THING AND ANOTHER.

The Geneva Award bill will be kept to talk about next winter.

What is the use in being proud if it don't keep you from doing mean things?

The mails will have to get to Brazil as best they can. The House won't have any subsidies.

Certain New Yorkers are agitating the question of better tenement-houses for the poor.

Young Napoleon has gone to the Cape to fight the Zulus under the flag of Great Britain.

"Go West, black man." "Yes, Massa, we's 'gwine—seven hundred of us, from the South to Idaho."

We shall continue to pay a tax on lucifer matches, but the man who chaws tobacco is going to be let up a little.

The bill-punch has made ole Virginny temperate—got only \$80,000 by that little machine for taxing drinks, last year.

Benjamin Franklin Jonas, the Democratic Senator from Louisiana, is an Israelite—the third one who has been in the United States Senate.

The printers down South are poor. If they were financially independent, then we might hope to hear the Southern editor say his own say.

The Teller Committee will make a report and tell on the Democrats. The Potter Committee will make a report and send the Republicans to pot.

Blaine put himself on record in the Senate against the Chinese, and now he has taken up his quill in the *Tribune* and underscored that record with a vigorous dash of the pen.

The difference between a Harvard scholarship and an Oxford scholarship is just this, says, T. W. Higginson: "A scholarship is, in England, treated as an honor; in America, as an alms."

Foolish woman, walking in the streets of New York with \$5,000 worth of diamonds in her ears, had one of her rings yanked out. The desperate robber—yanked up—got twenty years in State-prison.

The price of Pennsylvania iron went up fifty cents a ton

week before last. Mills busy. One of them has had to decline orders for 20,000 tons. If this thing goes on labor and capital will begin to kiss again and have some more beautiful children.

The British obstructions to our export cattle-trade have put the American farmer on the anxious-seat. Fact is, there is a great deal of pleuro-pneumonia in this country, and the public interest requires that it be brought to the light and stamped out.

The Republican Senators finally came to the conclusion that they wouldn't unseat Butler of South Carolina. It might tempt the Democrats to still further strengthen themselves by unseating Kellogg, of Louisiana, when they come into power in the next Congress.

A railway tunnel beneath the Alps—the Great St. Gothard—will be finished this year, and connect the Swiss and Italians. It has already been bored a little over seven and a-half miles, or about 70 feet more than the length of the Mont Cenis. On the 5th of January there was only 2,922 yards to be cleared.

Weston, the pedestrian famous for undertaking things which he does not quite accomplish, has just finished 1,977½ miles on the country roads of England. He undertook to walk 2,000 in 1,000 hours, and considering the obstructions he had to encounter from curious people, his actual performance is as good as a perfect success.

We shall have to take the Mississippi river in hand, I guess. The House of Representatives has passed a bill providing for the organization of a commission for the improvement of that river, and for the correction, permanent location and deepening of the channel, and the improvement of the navigation of the stream, and the protection of its alluvial land.

The courtship that is going on between Uncle Sam and the Mexican is growing lively, and something beautiful ought to come of it. It is officially announced in Mexico that the Industrial Exhibition of the products of that country and the United States will be opened on the 15th of January next. President Diaz has given his heart to it and means to make it a success.

The people of Virginia City have been on the point of mobbing the Nevada Legislature just because some of the members of that body had a mind of their own and were rather slow in agreeing to a railroad scheme on which the crowd had set its heart. Those folks are more than seven thousand feet up in the air, but they are not at all sublime for all that.

"There has been actually expended in connection with the construction of the jetties at the mouth of the Mississippi at least the sum of \$3,345,557.43, or \$1,345,557.43 more than the amount received by Mr. Eades." We now have a channel from 200 to 300 feet in width and 23 feet in depth, where it was only from 7 to 9 feet before Capt. Eades began his work.

There is going to be a trial of civil-service reform in the New York Custom-House. Candidates for appointments to places with salaries of \$1,200 or more a year, will have to stand a competitive written examination in penmanship, writing and briefing letters, English grammar, arithmetic, accounts and book-keeping, history and geography of the United States, and on the prominent features of our Government.

J. W. DeForest, the soldier and story-teller who has written his sixteen volumes of novels and tales, says: "Writing was a born fancy with me. It was my belief that the greatest man was a literary man, or a man of the finest culture. This belief has been shaken. It is now my belief that the man who best manages his fellow-men—the great general or the great statesman—is the leading man in the world in regard to ability."

The Rev. Henry H. Jessup, of Beirut, Syria, says that he has lived in that country twenty-three years, and that the "Syrians have no fear of plague in hot weather. Heat seems to burn it out, and destroys its power of infecting the bodies, the clothing or the houses of men.....Hot weather and quarantine are the two foes of the plague. Should it appear in any town of the United States it could be absolutely confined to the town by a rigid and faithful quarantine."

Nearly every one thinks it necessary to put himself on record concerning the Chinese question. One day the President had the merchants of New York urging him to veto the bill and let the coolies in; and the same day the business men of San Francisco were telegraphing him to sign the bill and keep the pig-tails out. Who would be President now? We suppose he had to put a finger in each ear and ask Secretary Evarts what to do.

The total imports and exports to and from China, as entered at the Custom-House in San Francisco, for 1877 and 1878, were as follows: Exports, \$35,926,812; imports, \$14,804,047. Of these exports, \$28,538,236 represent coin and bullion. The export trade, such as it is, is mainly in Chinese hands, while the import trade, when we exclude goods used by our Chinese population, is a mere bagatelle. Thus says *The San Francisco Journal of Commerce*, that wants to keep the Chinaman away.

For the sake, presumably, of getting ahead of that great

monopoly, the Western Union Telegraph Company, both houses of Congress have passed the bill conferring on the railroads of the several States the power of general telegraph companies. These roads exist by virtue of State charters, and they will, if this bill becomes a law, find themselves in possession of valuable franchises not contemplated by the powers which created them. This jumping of State rights and State boundaries is a Democratic measure and not strictly consistent with the party history.

In their late disaster in South Africa the English lost only between 200 and 300 of their European troops. Since that affair, in which the Zulus are believed to have lost ten to the British one, Citowayo has become disheartened and the English have recovered their old confidence. They have a considerable detachment in Zululand holding a position some thirty miles beyond the border. No great anxiety was felt about it. Reinforcements were started promptly from England, and on the 27th ultimo the House of Commons voted a supplementary credit for £1,500,000 for carrying on the war. There was a feeble protest from the opposition, but no division on the question.

When we were putting up new factories and opening up new territories, then it was the railways that clamored for subsidies to enable them to stretch on westward. Now we are laboring to enter the markets of the world with the products of our farms and looms, and now the merchants and sailors and steamship men are the ones that are asking for subsidies; and they are likely to get them, unpopular as the railroads have made the whole subject. The most prominent subsidy question before the country at this time is that of giving contracts for carrying the mails between this country and Brazil. The Senate voted in favor of the subsidy, but the House would have nothing of it.

Joaquin Miller says the Californian yell against the Chinese is just an Irish prejudice, and nothing more. Those far-Western politicians are afraid of the Hoodlum. Miller was a judge in Cañon City, Oregon, for four years, and says: "I will state on the honor of a magistrate, that the calendar, both criminal and civil, showed names at least of ten white men to one Chinaman, although the Chinese population, during most of the time, outnumbered the whites. I never, as miner or magistrate, saw a single drunken Chinaman. I never saw a Chinese beggar; I never saw a lazy Chinaman. They are, perhaps, the most industrious people in the world."

The ten or a dozen Greenbackers elected to the next Congress have been in Washington caucussing and laying plans for the next Presidential campaign. Their address to the people demands that we should have some legislation in the interest of the workingmen. Heretofore, the rich man and capitalists have had the laws made to help them. These new-stripe Congressmen think that they are going to hold the balance of power in the next Congress. If they do, they will say who shall be Speaker, and what shall be the composition of the leading committees. The Democrats who have been talking about an extra session are a little dismayed by this knot of confident labor men. Our prevailing impression is, that the currency question has gone to the rear since the resumption of specie payment, and that these reformers will have to confine their talk to speeches against monopoly and great corporations.

The President has vetoed the bill for restricting the immigration of Chinese, and the House sustained it by a vote of 105 to 95. His message, giving his reasons for so doing, is an instructive lecture on the location of the treaty-making and the treaty-breaking power. He says, "The authority of Congress to terminate a treaty with a foreign power, by expressing the will of the people to no longer adhere to it, is as free from controversy under our Constitution as is the further proposition that the power of making new treaties or modifying existing treaties is not lodged by the Constitution in Congress, but in the President, by and with the advice and consent of the Senate, as shown by the concurrence of two-thirds of that body." All which means, that Congress didn't quite understand its place. It could have abrogated the treaty as a whole, and the Executive could not have objected, but that was not what Congress undertook to do. The President is, however, of the opinion that the prevailing discontent in California calls for the negotiation of a new treaty between this country and China.

The young American gets his education by going to college and battling with his professors for four years. At the end of that time he arranges for a cessation of hostilities, and takes a sheep-skin on condition of keeping the peace. Thereafter, he prates of his *alma mater*, and grows sentimental on commencement days. The latest piece of college folly was at Trinity, Hartford. The young men wanted to celebrate Washington's Birthday as it has been the custom to do in that college. They were instructed by the faculty that they must submit their oration and poem and songs and other works of genius to the Professor of English Literature for his approval. Then the boys hired a hall in the city. The professors said that they should insist on their point for all that. Young men celebrated. Eight students suspended the next morning. The rest struck for liberty, and wouldn't go to hear any of those elegant prayers

read in the chapel. Matter compromised—rebellion ended.

Houghton, Osgood & Co. have got out a new edition of "Uncle Tom's Cabin," with illustrations, and a bibliography of the work, by George Bullen, the keeper of the printed books in the British Museum, showing how the book was translated into Armenian, Bohemian, Danish, Dutch, Finnish, Flemish, French, German, Hungarian, Illyrian, Polish, Portuguese, Romaine, Russian, Servian, Spanish, Swedish, Wallachian, and Welsh. Thirty-five editions were published in English; there were thirteen French translations and two dramatizations; thirteen German versions; in Spanish six; in Welsh three; in Russian three; in Italian, Polish, Dutch, Servian, and Wallachian, each two. It was reviewed in all the critical periodicals of the world. In her Introductory Account of the work, Mrs. Stowe says that in writing "Uncle Tom's Cabin," she was afraid that she would anger the abolitionists by her leniency toward slavery. She enraged the South instead.

The passage of the regular Appropriation bills by Congress every year would be a very sedate affair, like the movement of an omnibus-load of respectables going home to tea, were it not for the fact that each party has a lot of gamins and street-Arabs, who want to get on behind and go home too. As it now is, the party driving have to spend more time in "cutting behind" than it does in going forward. The Post-office Appropriation bill had to move very slowly in the Senate because the Brazilian or Roach subsidy was determined to stick on behind, and did. The Army Appropriation Bill came into the Senate with the hateful *posse comitatus* clause. The Republican driver stopped to whip that off; then stopped again to let the railroad men get aboard with their scheme for becoming telegraph men. The Legislative Appropriation Bill went up to the Senate from the House with two ugly party gamins on behind; one for abolishing the Southern jurors' test oath, and the other for repealing the laws providing for supervisors of elections, and both intended to strengthen the Democrats in the forthcoming election.

In *Harper's* for March, Dr. T. M. Coan discusses the "Climates for Invalids." With his eye on the variations in the temperature of the atmosphere, as the one condition of chiefest importance to the consumptive, he says of our narrow Pacific border: "On the whole, the coast climate of California is dry, elastic and singularly invigorating, and to the south of Monterey is well adapted for the relief of pulmonary troubles. Santa Barbara and Los Angeles are especially favorable localities." Of our great Rocky Mountain region, high, dry, and subject to terrible extremes of temperature, and embracing about one-third of the whole United States, he says: "As a rule, the delicate invalid cannot be too strongly warned away from it." The rest of our country, that east of the 100th meridian, has substantially one climate. Northern Minnesota and Dakota are the coldest and most trying places in the United States. After considering this region east of the 100th meridian, not forgetting the claims of Florida, the Doctor says, in conclusion, of the whole United States: "Except in Southern California, few spots in our country can rightfully claim to possess a climate that is beneficial for pulmonary complaints." Where then shall we go? Go, he would say, to the Atlantic Isles of the Gulf Stream—Madeira, the Canaries, the Azores, the Bermudas. Those are the equable climates, and next to them in equability are the Western European and Mediterranean climates, though evenness of temperature "is not the only thing to be considered in choosing." The difference between the mean temperatures of summer and winter at Funchal, Madeira, is 8.10° Fahrenheit; Nassau, in the Bermudas, 15.33°; San Diego, California, 15.58°; St. Augustine, Florida, 22.11°; Boston, Mass., 40.60°; Minneapolis, Minn., 55.47°. Dr. Coan has studied his subject with all the literature of climatology before him, and his facts in respect to our beloved country are just a little disheartening, notwithstanding we have the ballot and a hand in the everlasting game of political gab. If our climate is rough, then we must cherish that divine flame in the breast of each man which enables him to do and dare in spite of imperfect health and environment.

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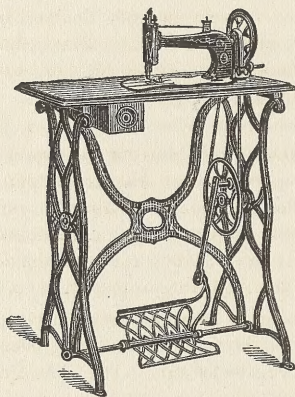
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